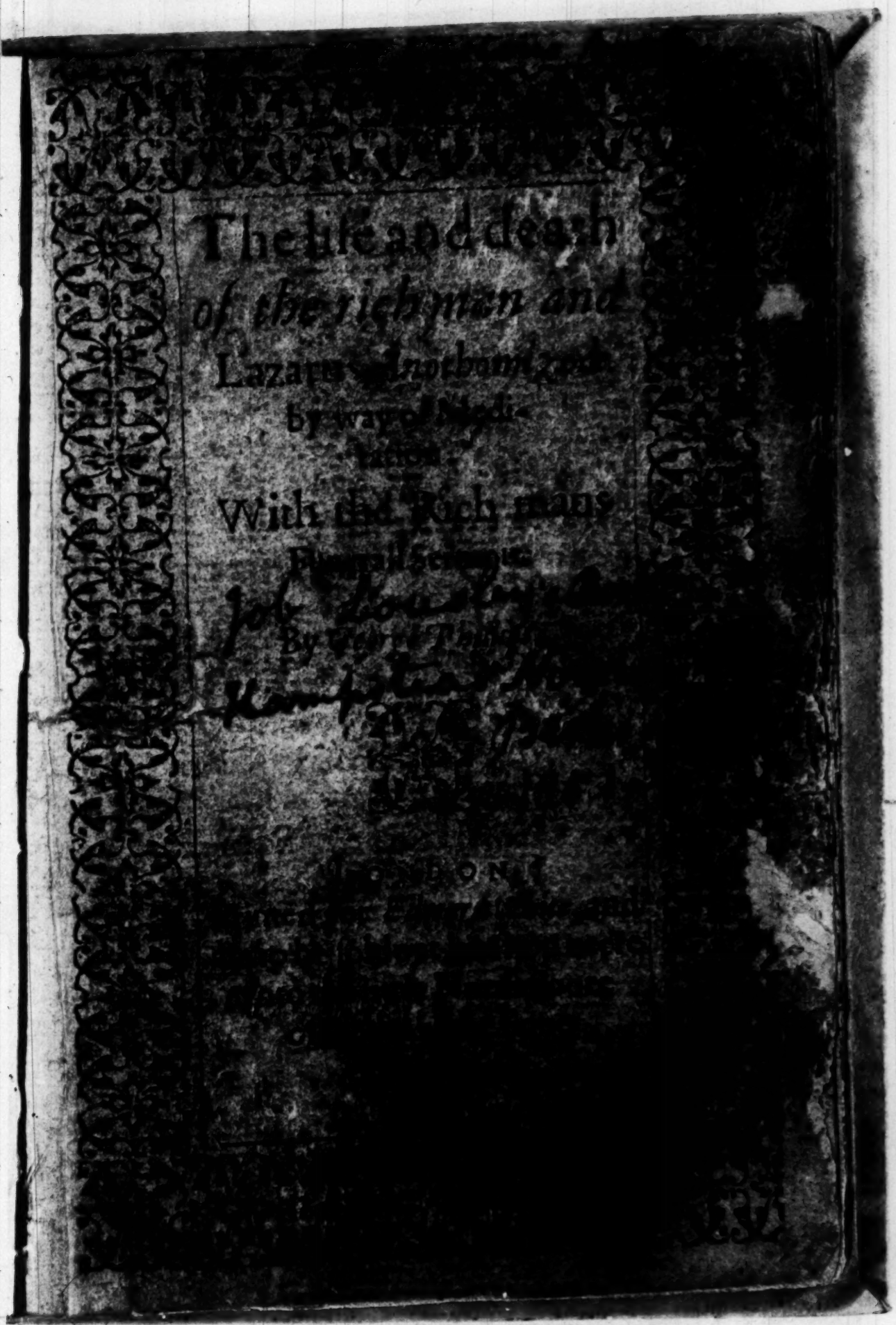

The life and death of the rich man and Lazarus Anothomized by way of Meditation.

With the Rich mans Funerall Sermon.

Job [illegible]

By George Thu[illegible]

Hampstead [illegible]

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LONDON

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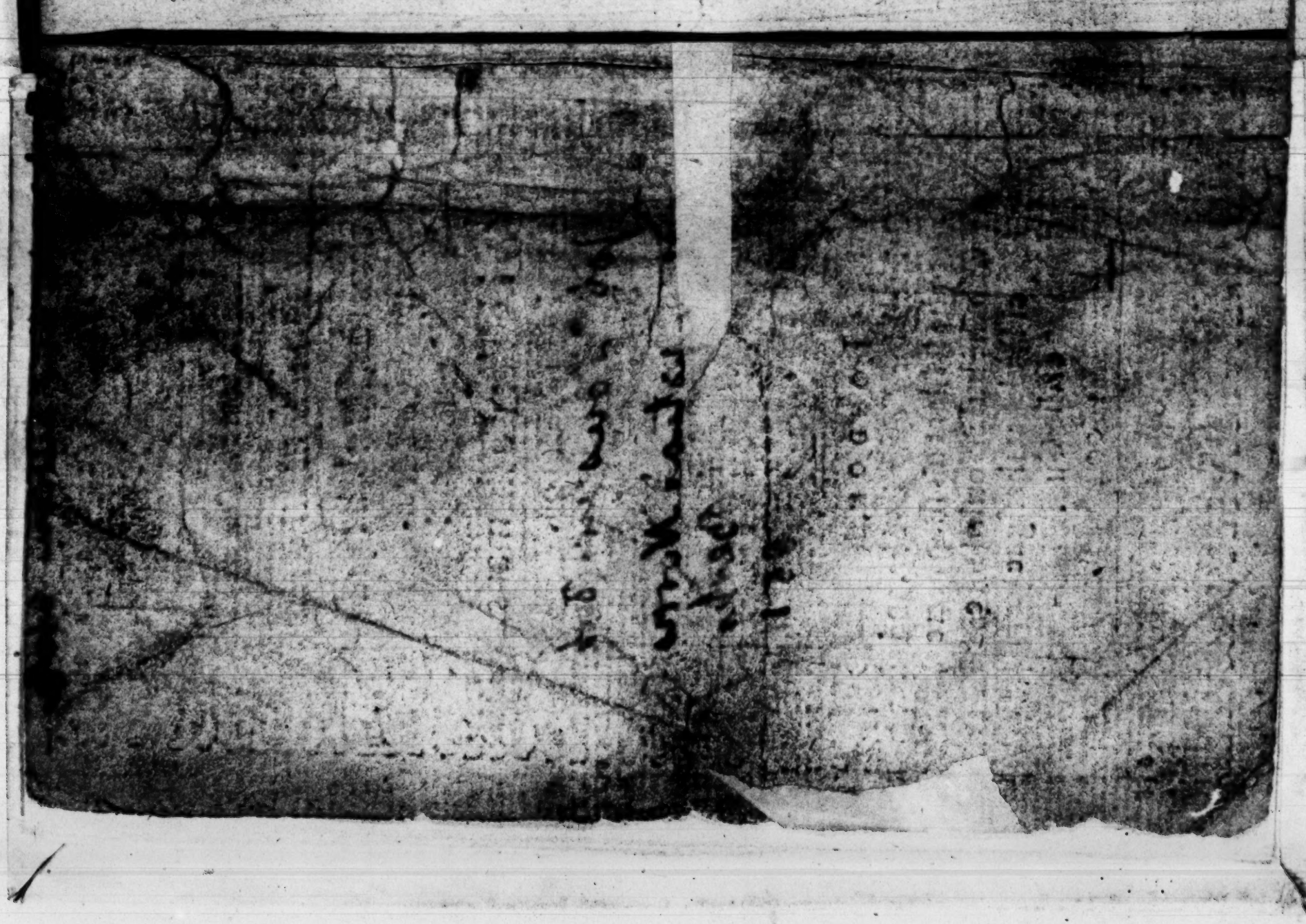

The life and death of the Rich man and Lazarus.

There was a certaine Rich man that was cloathed in Purple, and fine White, and fared deliciously euery day. And there was a certaine begger, named Lazarus; *that lay at his gate full of sores, desiring to be refreshed with the crumes that fell from his boord, but no man gaue them unto him: but the dogges came and licked his sores. And it fortuned that the begger dyed, and was carried by the Angels into* Abrahams *bosome. The Rich man also dyed and was buried, and being in hell torments, &c.* Luke 16. 19.

Text.

There was a certaine Rich man.

THe Heathen wisserdes (whose knowledge of the true God, being as imperfect as that maps sight, which saw men Mark 8. 24.

walke like trees) ſaid that the poſſeſſions of this life, are eyther the riches of the minde, or the goods of the body, or the benefits of fortune. But the ſpirit of truth binding theſe, and all other bleſſings together, ſaith: that euery good and perfect gift commeth downe from the Father of lights: teaching vs to know both who is the right owner, and what is the true vſe of them, which (as it ſhould ſeeme by the ſequell of this ſtory) is not through ignoraunce obſcured, but by negligence forgotten of the gripple penny-fathers of our golde-ſicke age, who hauing hazarded their ſoules to that Lyon the Deuill for goods, as *Daniels* body was indaungered to thoſe Lyons for the honour of his God: the vulgar ſingling out ſome one of theſe: O ſay they; there is a very rich man. *Mobile ſic ſequitur fortunæ lumina vulgus.* And in deed, of all ſuch we may ſafelie ſay as this ſcripture doth: That they are rich, but with that difference of riches which the Apoſtle taught *Timothy*: namely with riches of this world. The vnſatiable hungring thereafter, the very Heathen haue mocked, and laughed to

Iam.1.17.

Dan.6.16.

1. Tim.6.17.

ſcorne:

ſcorne: with ſuch like tauntes as this, *O Ciues, Ciues querenda pecunia primum virtus poſt nummos.* O Citizens get money firſt; let vertue come behinde.

And in truth who ſeeth not that they thinke themſelues to haue vertue enough, if they poſſeſſe money enough? As vnſeemely a thing as when *Hagar* the Hand-mayde would bee aduaunced aboue *Sara* her Miſtris. Gen.16.4.

O fooliſh Galathians, who hath bewitched you: ſaid the Apoſtle, and O doting worldlings, how hath gaine inchaunted you? that your toyling heere, ſhould bring you alſo a torment hereafter? The holy Ghoſt mentioning that ſhoure of wealth which was powered vpon *Iob*, concludeth: ſo that hee was one of the Principall men of the Eaſt Country. That wee might not conſider onely how much hee had, but how well alſo he vſed that which he poſſeſſed. For no man is bleſſed becauſe he hath much, but he hath much becauſe he is bleſſed. And you may note this to bee true, by the teſtimony of God himſelfe: who ſaid that *Iob* feared God and eſchewed euill, two vertues rarely found in the Gal.3.1. Iob.1.3. Iob.1.8.

rich, but this is true both in rich and poore: that where no feare of GOD went before, there no auoyding of euill commeth after.

This is euident in them that couet to bee rich without exception, not regarding eyther from whome they get, or by what right they haue, so they haue. Who say to the wealth of this world, as
1.Cor.12.15 Saint *Paule* said to the Corinthians. I will gladly spend, and bee spent for your sakes, who would clawe a muckhill to find a Pearle? who would rip their bro-
Iug.14.8. thers intrayles for money, as *Sampson* searched the Lyons carkasse for hony, whose whole endeuour is to serue their
Gen.8.7. owne turne onely, like *Noas* Crow: And haue euen solde themselues to do euill, not regarding that they haue done it in
1.Kin.2.20. the sight of the Lord.

Iob.1.12. All that *Iob* hath be in thy hand, said God to Sathan: O if some had so much power ouer their neighbors, how would they dominere ouer them? All that he hath is a large commission: yet this doe many take vpon them at this day, but by what authority? that is the question. A-
Iob 2.6. gaine, vppon himselfe see thou laye not

thine

thine hand, ſaid God to the Deuill: then are not they worſe then the Deuill, who not beeing content with all that a man hath in goods, do ceaze on his body too.

Be it knowne to you then: that a man in ſeeking to bee rich may ſin greeuouſly, in theſe two Capitall pointes: Firſt, in greedy ſnatching at what they ſee, like *Achan* and *Ahab*: Secondly in miſerable keeping of that they poſſeſſe, as this rich wretch: And both appeare in all ſuch as withhold that by wronge, which others ſhould haue by right. Iosua.7.21. 1.Kin.21.2.

Therefore ſaid the Lord, beware of coueting: beware of it you rich men: for it will cauſe you to doe wronge, if you may gaine but a peece of bread: beware of it you poore men, for as the wylde Aſſe is the Lyons pray in the wilderneſſe, ſo is the poore the pray of the rich. It was the ſaying of a man that had no leſſe goodnes then goods: That gaine gotten with credit loſt, is a badde bargaine. Luke.12.15. Pro.28.21. Eccle.12.20.

It is no happineſſe to plant your ſelues heere, and to flooriſh for a time, for ſo doe the very damned gliſter heere for a ſeaſon, and yet they are no golde, but to

be as the Cedars which God hath planted, is to be bleſſed: Riches and plenteouſnes are in that houſe. Then if yee will bee rightly rich, let me aduiſe you, and what I haue learned of the Lord, that ſhall I deliuer vnto you. Lay vp treaſure for your ſelues in heauen, by beſtowing it ſo as it may moſt glorifie your Father which is in heauen: and all this is then done, when you doe good by way of diſtribution, for with theſe (as with ſacrifices) God is pleaſed. All men doe know that there is enough deliuered out to the great Stewardes, to ſuffice the whole houſholde: but they haue made that which they haue receiued, riches of iniquity; whilſt by iniquity they withholde that from their brethren, which was deliuered for their brethren, themſelues being but Stewardes of it, at the moſt. Why then ſhould not the bloud of the famiſhed crye for vengeaunce more ſhrill then that of *Abell*, ſeeing hee was but one, but theſe are many a one?

Pſa.112.3.

1.Cor.11.23

Mat.6.20.

Heb.13.16.

Luk.16.1.

Gen.4.10.

You Serpents; that are wiſe for your ſelues: Why be ye not likewiſe harmeleſſe towardes others, but thus proceede

ceede in wronging and wringing your wann-faced brethren? Breake off your cruelty, as the Spinster doth her threed, intending to drawe it out no longer.

Dan 4.27.

As God Almighty once gathered the Waters together, that the earth might also haue a being; so dooth he now restrayne the rich, leaſt (at laſt) they ſhoulde ingroſſe all.

Gen.1.9. Pſa.33.7.

Phillip, King of *Macedonia* hath left fewe of his minde, that are neere his might: Who on a time lying on the grounde, and perceiuing himſelfe to be of a ſmall timbred body: ſaid to his attendauntes: I maruell why wee couet to ingroſſe ſo much of this world, ſeeing ſo little of it would ſerue our turne.

Phillip of Macedonia.

And this was found written on the Toombe of *Saladine* in Capitall letters: SALADINE, SOMTIME KING OF EGIPT, ARABIA AND SIRIA, NOW POSSESSETH ONELY TWO YARDS OF GROVND.

Saladine King of Egipt.

Why are not men contented then, who haue ſilueras plenty as ſtones, or when *Alexander* like they can command

2.Cro.1.15.

Ge. 11.4. a world, but like these Gyants, would conquer heauen too. *Deus viuens dedit* 1. Tim. 6. 17. *nobis omnia abunde, ad vtendum.* The lyuing God hath giuen vs al things aboundantly to enioy, saith the Apostle. And what would men haue more, except they desire the Deuill and all? Our naked Iob. 1. 21. comming into the world, and our thredbare going out of it, are preachers to vs of the right vse of these thinges, by the Ioh. 9. 6. small interest we haue in them. And yet you see, that as the Lord with clay dyd once open the eyes of the blinde, so the Deuill and the world with clay, do close vppe the sight of the seeing: a manifest signe that this clay maketh the blessing which that had. I haue seene men wipe their eyes with golde, saying that it was very soueraigne for the sight: but a wise man said, he that will be rich all to soone Eccle. 14. 9. hath an ill eye, as though hee thought golde to be as infectious to the sight, as sinne is to the soule. Such an eye had *Achan*; that seeing the golde at *Iericho*: it Ios. 7 14. caused his heart to couet it, and his hand to take it.

By which place it may safely bee gathered, that all-hauing worldlings, make onely

onely three steps to bee wealthy. 1. A wicked eye to finde out a commoditie. 2. A bottomles heart to desire it. 3. And a sixe-fingered hand to ceaze on it. Such men oftentimes come by that they haue as honestly as *Acan* gat the gold which he hidde in his Tent, who called stealing but taking, and by his hyding of it, men may gesse how honestly hee had gotten it. And true it is of all the couetous: that they steale and hyde too like *Acan* the sonne of *Carmy*. 2.Sa.21.20. Ios.7.21.

And if they had no more steps to go vp to their lofty Towers, then to the getting of them, they would come downe like *Ahazia*, when hee fell through his Lattice window in his vpper Chamber at *Samaria*. *Saul* in all his proceedinges shewed himselfe a wise Politician; but when hee sinned against God grosly: *Samuell* telleth him that he was become a foole in so doing. And so is the wisest man if hee suffereth the thinges of this world to deceiue his heart. Haue I said to the wedge of golde thou art my confidence? or reioyced because my portion was made great? said *Iob*. Yet now: what Eagle resorteth not to that Carkasse, and 2.Ki.1.2. 1.Sa.13.13. Iob.31.24.

whose

whoſe chiſt holdeth not both the money and the Maſter too? So true is that of our Sauiour: where the treaſure is, there will the heart be alſo. The Lord reproouing the ſinne that *Dauid* committed with the wife of *Vria*: ſaith, I gaue thee thy Maſters houſe, and his wiues into thy boſome, and the houſes of *Iuda*, and *Iſraell*. And might (if that had been too little) haue giuen thee ſo much more. Teaching all men to vſe no vnlawfull meanes to get what they deſire, but to ſue for it at the handes of that bountifull giuer, who multiply his bleſſinges vpon his children, as hee did double his ſpirit vpon *Elizeus*. And yet as a net is full of birds, ſo are many mens houſes repleniſhed with wealth, ſo gotten as Foulers get birds, and that is by deceiuing men craftily.

Luke.12.34.

2.Sam.12.8.

2.Kin. 2.12.

Ier.5.27.

The Scriptures doe compare the worlds getting of wealth to hunting: as when the Prophet ſaith: *Euery man hunteth his brother with a net:* & in hunting euery practiſe tendeth to the ruine of the hunted. Therfore there be dogges, Gins, and nets, but as it is gotten ſo thriueth it: for the wicked man ſhall not roaſt

Pſal.57.7.

that

that which he hath gotten in hunting, ſo ſmall a time ſhall it remaine with him, and ſo little comfort ſhall he haue of it. *De male queſitis, non gaudet tertius heres.* Yet it is as truely ſaid of the Vſurer as of the Hunter: that *ſequitur fugientia, capta relinquit*, he purſueth that which would eſcape him, for what hee hath is ſure enough. And as we vſually ſpeake of ſuch as run away. *Cælum, non animum, mutant:* They doe but change the Climate, not their conditions: ſo ſaith *Eſay* of Vſurers and oppreſſors: you doe no leſſe violence after your faſting and praying then you did before them. Eſay. 58. 4.

There was ſometime dwelling in this Citty a very poore man, who being deſirous to beginne the world: had (as then hee ſaid) but one face more then a ſheepe hath; but at the laſt hee found a friend worth eyght poundes to him. Whereof him ſelfe did beſtowe, in fine Lynnen, fiue poundes, and his Wife in Cruels, three poundes, which in ſhort time by retale yeelded him a noble in the pound for his Linnen. And his Wiues commodity return'd her foure ſhillings in the pound. But hee did

not

not thinke that to bee ſufficient gayne. Wherefore he tooke both his commodities into his owne handes, and was like him that went to hell: fine and cruell, and in ſhort time becommeth very rych, (for Thiſtels grow faſt) and by this tyme ſendes his ſonne to the Vniuerſity, who well Tutored, ſoone grewe ripe, and being called to Paules Croſſe, (lyke the gracious chylde of a graceleſſe Father) Clarkelike, enuyed againſt damnable vſury, his Fathers profeſſed occupation.

And when ſuch newes were carryed to his Father (whome to haue ſeene at a Sermon had been greater newes) his Father replyed: I cannot iuſtly blame my Sonne for that he hath done, for it is aſwell his profeſſion, to ſpeake againſt vſury, as it is my occupation to follow it, otherwiſe hee might want matter to ſpeake on, and both my ſelfe and my Son might lacke money to liue on: proceed therefore my Sonne, quoth this goldfinder, and ſee you ſpare not to inuent damning arguments againſt ſuch as liue by loane, and I hope that in time this wil become my trade alone.

There

There be many thinges in the workes of God, whose effects onely are knowne to vs, but the causes bee hidden from vs, as in this: That one is made rich, and another left poore: Wee know what is done heercin, but we know not why it is so done. There may be some coniectures made of the matter, but suppositions are no sound proofes: and yet may wee not thinke Gods works to be vniust, because they are vnknowne to vs. For if wee will haue patience vntill the labourers are called, we shall see that God will delyuer the penny equally to vs all. And indeed if euery man may doe what he list with his owne: much more will God deale how he will, with whom hee will. And what know we, whether the plenty which the rich haue heere, be firebrands, which God (in his wrath) hath cast at them? but if they are blessinges, let no mans eye bee euill because GOD is good. Mat. 20. 15.

The vse of this.

Text

Text.

That was clothed in Purple and fine White.

IT is true (by warrant of holy writ) that if any may pleade ſtate by their apparell, the rich may doe it, for when our
Mat.11.8. Sauiour ſaid, that ſuch as weare ſilken rayments are in Kings Courts, hee ment their attyre was befitting their ſtate, and teacheth vs that ſuch garments doe beſt become our perſon, as moſt agree with our calling. And that all thinges ſhould be ordered after his pleaſure that taught
Luk.11.2. vs to pray: *Thy will be done.* Saint *Iames*,
Iam.2.2. vnder the names of a ſilken cote, and vile rayment, vnderſtandeth a difference betwixt the rich and the poore, while they ſoiourne heere on earth. As if he ſhould ſay: The rich Moth-feeders & Canker-
Mat.6.19. breeders, doe vſe to ſhewe their pompe by their apparell, their hearts are as full of pride, as their bagges are of gold, and they will haue the world to knowe it too.

1.Tim.6.17. Therefore ſaid *Paul* to *Timothie*: Charge

Charge them that are rich, that they be not high minded, and that they trust not in vncertaine riches. Two sinnes was the rich sort infected withall especially; With a vaine confidence in vaine riches, which the Apostle saith, none ought to put any trust in, because they are vncertaine: the Thames doth both ebbe and flowe in foure and twenty houres without faile, but no man can tel when a Bank-rout shall flowe, if hee be at an ebbe: Again, the Thames hath neuer so low a fall, but it hath as high a flood: but if a rich man fall, his floode is sildome recouered to the full. Therefore rich men haue no reason to bee high minded because of their wealth, yet it is as proper to wealth as to witte, to puffe vppe flesh and blood, with the blaste of vaine-glory. Yea, so high doth the mind of the mighty lift vp their lookes, that they looke quite ouer the poore, and neuer see them or not regard them (at the least:) and as the wickednesse of all the wealthy is for the most part Capitall, so the sinne of Citizens, are lofty sinnes especially. Wherefore God called them Esay 26.5.

Esai. 26. 5. high-minded Citizens. Lord I am not
Psa. 132. 1. high-minded, I haue no proude lookes
said the Psalmist, as if hee would haue
said an high minde is discernable by a
proude countinaunce, or the counte-
naunce is the Callender of the minde.
Esai. 3. 39. And so ment *Esay* when hee said of the
impudent sinners, their countenaunce
bewrayeth them, &c. Your religion ly-
eth in your mouthes, for the most part;
and your wealth in your heartes: Like
those whome the holy Ghost pointing
Eze. 33. 31. out to *Ezekiell*, said: Sonne of man
they speake well of thee, but their harts,
runneth after their couetousnesse. Or as
Ierimie. 5. 2. *Ieremie* saith of the people in his time,
that they did acknowledge that the
Lord liueth, but yet would sweare to
deceiue: *Ostentant pietatem, non ostendunt pietatem*. They will talke of God-
lynes as much as any, but they walke in
goodnes as little as any, for the empty
caske maketh more rumbling then the
full. Yea it is as true of them as of Rome:
that, *Religio peperit diuitias et filia deuorauit matrem*: the blessing of the Gospell
hath made them wealthy, and the
Daughter

Daughter hath deuoured the mother. And nowe wealth hath begotten that drunken ſinne of pride, which all the Props in the world are too weake to ſupport.

As you ſee in the Propheſie of *Eſay*, and much like is it to *Abſolons* hayre, that was too heauie for his head, vntill at laſt his head was too heauy for his body too, which teacheth that people infected with pride are neuer weary of it, vntill it be weary of them: *Ieſſabel* dyed with a painted face, and *Abſalon* in his long haire.

Eſai.3.16. 2.Sa. 14.26. 2.Sam.18.9. 2.Ki.9.30.33 2.Sam.18.9.

So God was as good as his word, that he once ſpake by his Prophet *Sophonie*: I will viſite the Princes and the Kings children, and all that attire themſelues ſtrangely. By the word, Viſit: God meaneth that ſuch are growne out of order, for viſitation tendeth to reformation. Now as this & al other ſcriptures like to this do teach, that God will not endure theſe abuſes, ſo knowe you, that too much trimming of the outwarde man, is a manifeſt token, that the inwarde man is abridged of his

Cap.1.8.

inward grace. And this principle being as true in diuinity as in humanity, that the variety of thinges argueth the verye vanity of them, inferreth by a neceſſary conſequent, that much variety of apparell, is proofe enough of a minde ſurfeyted with vanity. We cannot immagine any man or woman to bee ſo banckrout of ſence, but if they be not honeſt indeed, yet they would bee accounted ſo at the leaſt: ſith then our apparell, and other outward demeanor calleth our life into queſtion, euen in pollicy it were good, to beware what garments we weare, but ſpecially becauſe religiõ wil iudge vs, for who wil ſay they are mortified inwardly to God, which liue a looſe life in the face of the world? *Ornamentum eſt quod ornat, ornat autem quod honeſtat:* An Ornament is that which becommeth vs, and that becommeth vs which wee may weare with honeſtie, ſaith one. It were good then, that ſuch as care not for chriſtianity, would ſuite themſelues with modeſty, and not giue the world occaſion to thinke that they liue, onely to liue vnhoneſtly: this ſinne of pride conſiſteth either

either in ſtrangenes of faſhiõ, like the Babiloniſh garment which *Acan* conueyed, or in ſuperfluity of matter, as when they lay on coſt, like *Iulia*, that would not forget that ſhee was the Emperours daughter, though her father (as ſhe ſaid) forgat that he was the Emperour: or as our ſuperfluous Dames that thinke they bee beſt regarded, whoſe Gownes are moſt garded: or like the bouncing breeched Gentles, that make garmentes (as *Aſſuerus* made his feaſt,) to ſhew theyr ability: but, *ad quid delicia veſtræ*: to what vſe ſerue all your vanities? Euery man ſeeth ſaue they that eyther will not ſee, or dare ſay nothing if they ſee, becauſe *Aſſuerus* decree is of no force in their houſes: the husband is many times conſtrained to looke out of his houſe, as an Owle out of a buſh; daring onely ſee, but not bee ſeene; Such women *Eſay* checketh, with: Vp you rich and idle women, for they will not worke vntill they haue brought their husbandes from plenty to beggery: faire burdens are they, not cracking the backe, but quite breaking the necke of their husbandes

Heſt. 1. 4.

Heſt. 1. 22.

Eſay. 32. 9.

credit, *de albata sepulcra*, goodly graues to burie all their husbands wealth in.

Text.

And fared verie deliciouslie euerie day.

IT is a great blessing of God to haue meate and drinke at all, and it is a greater blessing to haue it of the best, but to haue it euery daie, is to be blessed in the suparlatiue degree.

And yet I do not so cal these blessings, as if I thought all men blessed, that liue in aboundance: for there are men that haue goods, and not the grace how to vse them: such a mans wealth is good in respect of the giuer, but ill in respect of the receiuer, goods they are because they fare well by them, but euils, because their plenty relieueth not others pouerty; For when men fare well, they should remember them that fare ill: As *Nehemia* said at the feast of Tabernacles, God is neuer more dishonored then in that time of merriment, as if you looke with the

Eccle. 4. 8.

spectacles

ſpectacles of diſcretion, you may ſee in thoſe ſinnes of *Sodom*. Therefore *Iob* had reaſon to reſpect (as he ſaid he did) that his Sonnes had diſhonored God in their feaſtes. Whē did you euer heare of a greater Eclipſe to the honor of God then at the Reuels on *Herods* birth day? You knowe howe good a man loſt his head at that feaſt. Goe to then, you that fare deliciouſlie euery day, you that haue that which is both dainty and plentie, feeding on the quinteſſence of Gods giftes; You whoſe tongue doth taſte of whatſoeuer it can talke off; You that thinke you are borne onely to go gailie, and feed finely; You that fare the better for all thinges, and yet nothing fareth the better for you. As the children of the Prophets applauded *Eliſha* for his goodneſſe, ſo all condemne you for your exceeding badneſſe: And as the poore in *Iobs* time bleſſed him for his bounty, ſo the needy of our age curſe you for your cruelty, and that iuſtly too, ſeeing you are without all excuſe, for doing good. For could a man come to *Naball* in a fitter time then at his

Eze. 16. 49.
Iob. 1. 5.
Mat. 14. 16.
2. Kin. 2. 15.
Iob. 31. 20.
2. Sam. 25. 8.

Sheep-shering? or to a meeter man then such a one, as hath for euery day in the weeke a seuerall suite, and for Sunday two? or that feedeth on dainties euery daye? I cannot see saith Saint
Ia.2.15.16. *Iames*, how these men can (with a quiet conscience) goe gorgiously, fare daintily, and talke religiously, and yet answere Iesus Christ in his members, with God send you meate and warmth. Make your selues garmentes of God send you cloth, and see if they will keep you warme: or sit downe to dinner with your Table full of God send you meate, and looke if you shall not rise, as hungry as you sat down? seeing then, the rich are not described by what they haue not; but by that they haue, such as answere the needy with, I haue not for you, they send God word
2.Sa.25.10. they loue him not, as *Naball* did to *Dauid*, that he knew him not. If there bee
2 Cor.8.12. first a willing minde, it is accepted according to that a man hath, and not according to that he hath not, saith the Apostle: but if a man hath this worldes
1.Ioh.3.17. goods, and seeing his brother want, shutteth his compassion from him: howe dwelleth

dwelleth the loue of God in him saith S. *Iohn.*

Our Sauiour accompteth that done to himselfe, which is done to poore Christians, as men acknowledge themselues satisfied, when money is paide to their seruantes, for their vse. And in commaunding that hee which hath twoo coates, should bestowe one vpon him that hath none: hee ment that no estates should keepe to themselues, more then they need, and that all degrees should be furnished with so much as they lacke, and as Christianity mooueth all men to giue willingly, for God loueth a chearefull giuer: so duety commaundeth the needy to receiue thankfully, contrary to the nine, which were deliuered from theyr Leprosie.

Mat.25.40. Luk.3.11. 2.Cor.9.7. Luk.17.18.

When *Sampson* had taken honny out of the Lyons Carkasse he said out of the eater commeth meate, but from our eaters commeth no meate, but they make themselues merry with, let vs eate and drinke, for to morrow we shall dye; They haue gotten the tricke of *Iobs* children to feast their owne, and to banquet none, but

Iudg.4.14. 1.Cor.15.32 Iob.1.4.

but ſuch as doe feaſt them againe: and ſo theſe Capon-eaters make their bellies as graues, to bury the bodies, of beaſtes, foules and fiſhes. They care not who faſt, ſo they may feaſte, wiſhing (like *Philoxenus*) that they had neckes as long as Cranes, that they might long taſte their ſweet meates in going downe.

Philoxenus.

Text.

And there was a certaine begger named Lazarus, *which lay at his gate full of ſores, deſiring to be refreſhed, with the crummes that fell from his boord, but no man gaue them him.*

Ioh. 4. 7. YOu know, he that giueth all thinges once, craued a draught of water, not for that he needeth vs, but for that oftentimes he trieth vs, neither doth he try vs, as being ignoraunt of our affections, but becauſe he would manifeſt to vs our manifolde infections: and now ye haue as great vſe of the poore, as they haue of

of you, therefore the Lorde vttered
theſe two Scriptures. *The poore you* Mar.14.7.
ſhall haue alwaies with you: and, *Make you* Luk.16.9.
friends of the riches of iniquitie. Teaching
vs howe to conceaue of the poore on
earth, who ſhall receiue vs into heauen:
That they may receiue you into euerlaſting
habitations when you ſhall haue need. And
our Sauiour was borne as poore as wee,
that he might make vs as rich as he; then
let not plenty reuile, but relieue pouer-
ty, as the ſtate wherein our higheſt Lord
was born, for ſo meaneth the holy ghoſt,
that gueſt of all good mindes; though
the graceleſſe ſort of our age, do meaſure
mens worthineſſe, by their wealthineſſe,
and ſaye that the needye people are
naughtie ones: but if that were ſo,
the Sonne of man, not hauing wher-
on to reſte his heade, faſting long,
and beeing tempted of the Deuill
and all, ſhould bee as bad, as hee was
poore.

Ineuer knewe you ſaith hee, to them Ma.7.23.
that knewe not the poore, and deli-
uering the wounded man to the Inne-
keeper, hee gaue him money and this
charge

charge withall: *Cura hunc*, take care of
Luk.10.35. him.

Now as their need is exceeding great, so should their relieſe be very much. *Lazarus* is called a begger, you are called rich men, heere is as much contrariety as may be: very pouerty in the one, and very plenty in the other: then as the Cherubins ouer the mercy ſeate, were like one to another, ſo are the riche and the
Gen.1.26. poore: both reſembling the image of God; in reſpect of your ſeuerall dueties, your poore bretheren are as the Arke, you as the Cherubins, vnder whoſe
1.Ki.8.7. wings of mercy they ſhould bee ſhrowded: but in regard of their preſent ſtate,
Dan.6.16. they are more like to *Daniell*, when hee laye at the mercy of the hungry Lyons.

Ioh.5.17. My Father worketh hitherto, and I worke ſaith our Lord, for though they reſted from creating, yet they ceaſe not from bleſſing, doing good to the creatures; So ſhould you omitte no time wherein, or occaſion whereby you may helpe ſuch as haue need of you, that the poore may ſay of you for your well doing,

ing, as the Licaonians ſaid of *Paul* and *Barnabas*, for their heauenly ſpeaking, the Gods are come downe to vs in the ſhape of men; for men come neereſt vnto God in ſhewing mercy one to another. It is ſome charitie not to breake a bruiſed Reede, but to binde it vp is much mercy. Actes. 14. 12. Eſay. 42. 3.

Text.

Named Lazarus.

THat this poore man is named in the Scripture, & the rich man hath no name therein, but is ſpoken off by the holy Ghoſt, as men diſcribe ſtrangers by circumſtances: it firmely noteth, the truth of Saint *Iohns* Propheſie, who ſaith that as many as had not their names written in the book of Life, were caſt into the Lake of fire. Againe, it noteth in what caſe or ſtate of liuing they are, to whome we muſt doe good; namely to *Lazers*; or the houſholde of pouertie: and therefore this needy brother is deſcribed by ſuch accidentes as are incident Apoc. 20. 15

dent to pouerty, and doe rightly Anno-thomize a man in miſerie: As that hee laye at the gate, not beeing able to ſtand.

Such were the Cripples of whome Saint *Iohn* ſaith, that they did lye wayting for the moouing of the wa-ter of the Poole *Bethesda*, and that Lame man, whome GOD by *Peter* and *Iohn* did heale, was brought by others, and layed at the Temples beautifull Gate: all ſuch doe ſhewe their impotency, by couching on the ground. It is duety to doe good to all men, but it is both duety and mercy to relieue men in miſerie.

Ioh.5.3.

Act.3.6.

Heere then, is one ſort of poore whom we muſt ſuſtaine: ſuch as haue no means to get their liuing according to Gods ordinaunce. Therefore this *Lazer* begged for almes, and hee at *Ieruſalem* was layde at the Gate of purpoſe to aske almes of ſuch as paſſed by him, and ſuch a one was *Bartimeus* that begged by the way ſide and many moe. There is alſo a ſort of poore that doe worke, but their labour is not ſufficient to re-

Act.3.4.

lieue

lieue them, eyther by reaſon of the hardneſſe of mens heartes, who make them performe too much woorke for too little money, or elſe becauſe life-ſtealing age, hath taken away the wonted nimbleneſſe of their fingers, and agillity of the bodye. Such the Scripture ſaith are ſtrucken in age, and when age ſtriketh, the people bende, as they that ſeeke where they may lye downe and reſt. Such Saint *Paule* ſpake off when hee wrote to the Corinthians about a Collection for their better maintenaunce, for ſuch as cannot liue of their owne labour, ought to bee maytained by the common purſſe: As the Lacedemonians had a cuſtome, that the very oxen which had laboured for them vntill for very age they were not able to worke any longer, ſhould without moleſtation feede in any mans paſture.

1.Kin.1.1.

1.Cor.16.

And another ſort of poore there are, which like the Prodigall childe, once thought their bagge had no bottom, but when they found a bottom, they perceiued alſo that it is too late to ſpare in the bottom,

Luk.15.13.

bottome. These may wel complaine but hardly be heard, for though their case be pittifull poore, yet the cause of it was pittileſſe prodigallity: and who will bemone his caſe whoſe cauſe is naught? That wife of the ſonne of the Ptophet,

2. King. 4. 1. which intreated aſſiſtance of *Eliſha*, after the death of her husband, alleadged that though he dyed in debt yet he feared the Lord, and that (as ſhee ſaid) *Eliſha* did know: whereby it might appeare that he ran not into debt by vnlawful meanes nor ſpent what he borrowed in riotous company: for if it had been ſo, *Eliſha* had been able to reproue her, and it is not vnlike but that hee would haue ſo done, but they that foſter ſuch as care not how they get, nor how they ſpend; they maintaine pouerty, but not the poore. There is yet an other ſort of poore, who as they neede exceedingly, ſo will they take extreame courſes to ſupply their want, theſe without bluſhing ſay: to begge, I am not ſo baſe minded, and digge I cannot, theſe are they that ſteale and be hanged.

Luk. 16. 3.

We vſually ſay there be two kindes of enough,

enough, and ſo is the ſaying of *Salamon*, Pro. 28. 19.
he that tilleth his ground ſhal haue plenty of bread, but he that followeth idlenes ſhall haue pouerty enough: Among the auncient Romaines, no man might walke the ſtreetes without ſome inſtrument: that ſignified, by what trade hee got his liuing: and in *Indea* at this day euery man is examined what hee hath earned before he is ſuffered to eate. Our idle ones ſhould take example by God himſelf, who wrought firſt, & then reſted: yea he wrought ſixe daies, and reſted the ſeauenth; ſo were it meete that they ſhould worke more, and reſt leſſe: and doubtleſſe our Sauiour in ſaying to the Diciples not onely reſt, but reſt a while: meant to teach men to meaſure their eaſe aſwell as their paines: the very Angels haue no idle allowance, but are as they bee named miniſtring ſpirits, and ſeeing the greateſt ſtates both in heauen and in earth, haue the heauieſt burdens: no maruell if the Scripture condemneth them that lend not a finger to eaſe other. Exo. 20. 21. Mar. 6. 31. Heb. 1. 14.

If that law were in execution, hee that

2.The.3.10. will not labour let him not eate: I warrant you more would dye of idleneſſe then of ſickneſſe. I am of his minde that was of my name, and ſaid ſometimes there is not a more vnnaturall thing then to ſuffer theſe Catterpillers to gnaw on the common wealthes fruite, by whome it neuer receiued fruite. One argument more of this mans impotency, is that he was full of ſores: there are a Pocky company that are ſore at this day: but it is very like, that this man had his ſores ſent (as *Iob.* were) for tryall of his patience, and to exerciſe others pitty towards him, for the diſeaſed haue moſt neede to be eaſed: as our Sauiours manifolde examples doe ſignifie, which hee partly ſhewed on the woman with the bloudy iſſue: on the man deafe and dombe; on *Peters* mother in Law; the Senturions ſeruant; the man taken with a Palſie; the Lunaticke, and the like: and if men will not helpe them, the very dogges will doe what lyeth in them, before they ſhall want all comfort.

Iob.2.7.

Mat 9.22.
Lu.4 39.
Mar 7.35.
Mat.8.13.
Mat.9.7.
Mat.17.8.

It is proper to dogges to wound, but heere

heere vnkindneſſe woundeth, and dogs giue plaiſters; Iudge then, whether *Dines* or his dogges, were more dogged. And to leaue this miſer without all excuſe, this poore man is ſaid, to craue the crummes, lying at his gate, ſo that in comming foorth he muſt needs ſee him; and conſidering what hee asked, could not with any colour deny him. What poore man euer lay at my gate, and periſhed for want of reliefe, through my default (ſaid *Iob*?) but if our rich men ſhould aske this queſtion, it would bee aunſwered euery day to their endles ſhame. Iob. 31. 21.

For as Chriſt paſſing by the way from *Ierico*, ſawe two blinde men: ſo our able men, ſeeing ſuch, paſſe by them apace. *Nahaſh* hath gotten their right eyes that they cannot ſee ſuch, 1. Sa. 11. Sathan ſtandeth at their right hand, therefore they can doe no good to any. God ſaith, aske and you ſhall haue, Pſa. 99. 5. putting vs in minde of our beſt ſtate, Mat. 7. 7. while we are heere on earth, for al are in reſpect of God, as the poore are in compariſon of the rich, for the proudeſt

are faine to say to God, giue vs this day
Lu.11.3. our daily bread, as the poore humbleth himselfe to the rich, when he wold haue aught: *Quid enim habent quod non*
1.Cor.4.4. *acceperunt*: and it is the greatest motiue to make vs shew mercy to other, if wee consider that both wee haue had, and looke to receiue mercy our selues from other.

Now seeing *Lazarus* beggeth but the crummes, and yet obtaineth not, it agrauateth this mans sinne like an Orator: for if such a fellowe as cogging *Gehesy*,
2.Ki.5.23. craueth a double gift, hee is answered, take (with all my heart) what will serue your turne; so cunningly can rich men serue their owne turne, vnder a colour of seruing yours: Yee see what a vaine
Mar.6.23. man will doe in his humour, *Herod* will giue halfe his Kingdome for a daunce: the rich man will do any thing to please himself, but he wil do nothing to please God. Loe hee will not pleasure a poore man with his poore crummes, for it is said that no man gaue them vnto him: it seemeth that the seruants were like the Master: and no marueil, for an irreligious

ligious maſter often maketh an vngodlie ſeruant: and a wretched husband a miſerable wife: But it is not alwaies ſo, for cruell *Ahab*, had good *Obadia* to his Steward, and hoggiſh *Naball*, had kinde *Abigall* to wife. While *Ieſabell* plagued the Prophets, *Obadia* cheriſheth them. But now, where moſt is, nothing commeth to the poore mans lot. Lord where is charity become? that men will not giue that to their brethren, which they caſt to their dogges? O God raiſe vp children to *Abraham*, make fleſhly hearts of the flinty ones, by cauſing the fire of that ſpirit, which proceedeth out of thy mouth, to kindle the coles of mans kay-colde conſcience: for he that prayed, conuert thou me and I ſhall bee conuerted; ment that it muſt bee of thy doing or neuer be done.

1.Kin 18 3.
1.Sa. 25. 18.
1.Kin. 18.4.
Mat. 3.9.
Ier. 31.18.

No maruell if the poore doe pine, when the riche repine, to depart from their crummes: the Scripture ſaith it is a more bleſſing to giue then to take: ſo that eyther the rich beleeueth not the Scriptures, or careth not for a bleſſing: if otherwiſe, conſidering how little wold

Act. 20.35.

pleaſure a poore body, and how much it would pleaſe God; I cannot ſee howe they could denye ſo bounden a duety, and ſo reaſonable a requeſt, for neither can the poor aske leſſe then the crũmes, nor the rich giue leſſe, except they will giue nothing, there is no doubt but God would be as well pleaſed that you giue your broken meate, as he was with her that gaue but two poore mites. There be many that would bee accompted doers of good: but where may we finde a faithfull man, ſaith the wiſe *Salomon*, as if he would ſay, many would bee ſaid to be bountifull benefactors, and yet do nothing that is good, but you muſt do ſo, as ye would be accompted ſo, or elſe when men haue found you, they are neuer the neere one faithfull man. The Scribes and Phariſes, pretended moſt godlines, (you know) when they intended exceeding wickednes, and the world is full of ſuch holy theeues. It was for our example that our Lord ſaid, I haue compaſſion on the people, for they haue been with me now three daies and haue eaten nothing, what compaſſion then ſhould we take of them

Lu.21.3.

Pro.20.6.

Mat. 23. 23.

Mat.15.22.

that

that haue begged from doore to doore, all the daies of their life: you chaſten thē with whips, but their father will chaſten you with Scorpions, for your vnmerci- Ier.8.
fulnes towards them. Vſually mens charity is proportionable to their faith, for Mat.13.31.
whoſe faith is not ſo great, as a graine of Muſtardſeede, there charity is not worth one crrumme of bread.

Chriſt was knowne in breaking of Luk.24.35.
bread, & *Eſay* maketh it a true note, of a Eſay.58.7.
Chriſtian to break his bread to the hungry. And look vpon the fig-tree, & all other trees, ſaith our Sauiour, for whē they Lu.21.29.
ſhoote out, Sommer draweth neere: and I doubt not, but a fruitefull life to Godward, is an infallible token, that men drawe neere to Gods kingdome, and it to them; therefore ſuch as haue begun well muſt continue well alſo, leaſt their latter negligence, depriue them of the bleſſings of their former diligence: but ſuch as neuer giue a bleſſing, let them Iam.2.13.
neuer looke to receiue a bleſſing.

It is almoſt come to paſſe, in all the land, as it was in *Dines* houſe, that no man giueth any thing to any poore man,

and yet they that haue already too much, are moſt haſtie to haue from euery man. How then would you haue them content that poſſeſſe nothing, ſeeing your ſelues liue mal-content, which enioy al things? *Non ad erubeſcentiam veſtram dictum eſt?* Doe you not blush when you conſider this?

Ga 41.4. *Pharoes* leane Kine deuoured the fat? and no maruell, for the leane ſhould feede vpon the fat, that they may be fatter: But when the fat eate vp the leane, there is no cauſe of that: Againe, ſeauen did eate ſeauen in *Pharoes* dreame, and ſo each one did eate one, but we ſee nowe, that a fewe fat ones chop vp all the wealth, and the moſt may goe beg, hange, or ſteale, or ſtarue: and if they beg youcry a whip for them, if they ſteale a rope: but if they ſtarue, you ſhall burne for it in the fire of hel; for you may keep moſt of them from begging, ſtealing, ſtaruing or hanging if you will, but ſo deep is your foundation laide in vnmerciſulneſſe, that an earth-quake cannot mooue you.

He that gaue you a commandement of

of mercy, gaue you alſo an example of mercy; for hee ſaid not onely, bee you merciſull, but added, as your heauenly Father is merciſull: For as God beſtoweth not one bleſſing vpon vs, but multiplieth them as he thinketh meeteſt: ſo he would haue all remember to grow in goodnes, and hauing done one charitable deed, to be-thinke vs what goodnes wee may doe next with moſt proffit to our brother, and pleaſure to our God: as when the Lord had ſaid, let him that hath two coates, giue one to him that hath none: he proceedeth to ſay, and let him that hath meat, do likewiſe. Though you loue your honey becauſe it is ſweet, yet might you giue ſome of it, ſeeing your ſelues are glutted with it. *Omnis virtutis laus in actione Conſiſtat:* Vertue is no longer praiſed, then it is exerciſed: other mens wordes may honor you, but your owne good deeds, muſt make you right honorable.

Lu.6.36.

Lu.3.11.

Pro.20.27.

Iob.30.20. Iob.31.20.

When *Alexander* offered fifty Tallents to his friend *Perillus*, as a Dowry with his Daughter: *Perillus* ſaid tenne Tallents were enough: Yea ſaid *Alexander*

Alexander.

ander for thee to take, but not for mee to giue. We haue but a few of this minde, eyther to aske leſſe then is offered, or to offer more then is asked; but ſo honorable is euery Eagle, that hee will not eate his pray, alone without company of other birds. Riches may be kept to the hurt of him that hath them. Therefore the wiſe venture the worſt to ſaue the better, as he that fighteth, holdeth out his arme to defend his head; as the Saylers caſte out their corne to ſaue their Ship; or as the true man parteth from his purſe to keepe his life; and ſo the rich men ſhould doe good heere, that they may not ſuffer ill heereafter: My heart ſhall not reproue me of my daies (ſaid *Iob*) meaning that his conſcience ſhould not witneſſe, that hee had ſpent his time ill. I would they would once bee of that minde, who are as euill as olde; but as the Lord began his Sermon, (in the Sinogogue of *Nazareth*) with this day, is this Scripture fulfilled in your eares, ſo may I truely ſay euery day, is this Scripture fulfilled before your eyes, for *Quo plura hominibus contulit Dei boni-*

Eccleſia.4.8.

Acts.27.38.

Iob.27.6.

Luke.4.21.

tas

tas Occecat animos altior ſecuritas: And I appeale euen to their owne conſciences, (if they haue any) whether thouſandes of golde and ſiluer, or Gods law bee dearer vnto the rich. Pſa.119. 27. All men holde it a good rule to denye nothing that wee would aske, and to require nothing that wee would deny being asked. But the vnmercifull, will haue no nay like *Ahab*, and *Ieſſabell*, nor giue any yea, if he ſhould part from any thing, like *Naball* the churle, for all goodnes goeth backward, like the ſhadowe vpon *Ahaz* Dyall. 2.Kin.20.11 So miſerable and drunken are men, (that is) ſo drunken with miſerableneſſe are they. Eſay.51.21.

If you aske why the hand is bountifull, it is becauſe the heart is pittifull, for that heart is colde, that ſetteth not the hand a worke; there is a heart that is like the clay, for it will be harder and harder: ſuch a one was *Pharoes* heart: and there is a heart like waxe, which will melt vpon the brethren, ſuch a heart had King *Ioſia*; and ſuch hearts haue all they, who are throughly touched with a feeling of other mens wants. 2.Cro.34.27

And

1.Sa.10.1. And as *Samuel* powring oyle on *Saules* head, ſaid the Lord hath annointed thee: ſo the world giueth wealth, but God it is that bleſſeth you to doe good with it. O that my complaint were truely wayed, ſaid *Iob*, and it were to bee wiſhed, that men had grace indeede to make a conſcience of the poore mans caſe: then as *Samuell* ſaid to *Saule*, when thou ſeeſt theſe ſignes come vpon thee, doe as occaſion ſhall ſerue: So they would beſtowe bread vpon the hungry, drinke vpon the thirſty, and cloathing vppon the ragged, fitting their abilitie (like Almners) to euery good oportunity, whereas nowe the poore finde them no more then *Iob* did his viſiters, a company of miſerable comforters.

Iob.6.2.

1.Sa.20.7.

Iob.16.2.

Text

Text.

And it hapned that the begger dyed.

THough it be heere ſaid, that it hapned or chaunced, that the poore man dyed: for that death eyther commeth ſodainely, before we looke for it, or on the party that is not prouided to it: yet the originall ſaith, it came to paſſe, or ſo it was, that *Lazarus* dyed, therefore as *Iſacke* ſaid to *Eſau* his eldeſt ſonne, I Gen.27.2. am olde and knowe not the day of my death: ſo your vſe of this is to remember, that death tarrieth not, and that the couenant of the graue is not ſhewed vnto Eccle.14.12. you, that you may beare a part with *Dauid*. O God my heart is ready, my heart Pſa.108.1. is ready, for as he was prepared to glorifie God by liuing well, ſo ſhould all by dying well: and the departure of ſuch, is like the counſell that *Rebecca* gaue to *Iacob* to rid them out of danger, leaſt the Gen.27.43. better ſhould be moleſted of the worſe: and in dying, there is a kinde of neceſſity, for ſeeing that fleſh and blood can- 1.Cor.15.50.

not

not inherit the Kingdome of God, as it is but fleſh and bloud, it muſt therefore haue an alteration, not of ſubſtance but of quallity, inſteed of corruption, the body taking an incorruptible State, and in place of mortality, it ſhall put on life it ſelfe.

And our Sauiour ſaid, that death was neceſſary euen in his man-hood: *Except the wheate corne falleth into the ground and dyeth, it abideth alone:* ſo, *Corruptio vnius eſt generatio, alterius:* It pleaſeth the holy Ghoſt by killing our imperfections, to begette in vs a perfecte ſtate. Ioh. 12. 24.

And ſeeing that God hath promiſed a better life to them that vſe this well, the godly are glad to reſtore this, that they may receiue that: and in this ſence it is truely ſaid, that the houre of death, is better then the houre of birth: for it is better to the better, ſeeing that the liuing doe ſinne and are mortall, but ſuch as haue dyed in the fayth, haue made an ende of ſinning, and are immortall.

And death being a debt that all muſt pay,

pay, if it bee any degree of blessednesse to be out of debt, then they that are soonest dead are sooner happy. For as the bad dye to shorten impiety, and to beginne their paine so the better depart to ende their misery, and begin felicity. The Apostle instructing the ignoraunce of the Thessalonians, conferning the state of such as haue departed in the faith, calleth their bodily death a sleepe: for as the people sayd of *Lazarus*, if hee sleepeth hee shall doe well, so what man or Woman is impatient to see theyr friendes, kindred, or acquaintaunce sleepe and rest quietly? so patientlye should all take the death one of an other, as those that haue bidden the world good-night, and are gone to sleepe for a time. Beare wee then, the losse of our friendes with this resolution: that as sure as the earth hath lost them, heauen haue found them, and though they haue not the company of men, yet they haue the comfort of Angels, which is far better. 1. Thes. 4. 13 Ioh. 11.

Heere their foundations were on the sandes,

ſandes, and therfore their earthly Tabernacles fell, but nowe their foundations
Pſa 87.1. are on the holy hilles, where they ſhall continue: they are in heauen, where nothing can annoy them: as the other are in hell, where nothing may ioy them.

Text.

And was carried by the Angels into Abrahams *boſome*,

Mat.4. WHen the tempter aſſaulted the Lord with, if thou be the Son of God, &c. he alleadged alſo that Scripture which
Pſa.91.11. affirmeth the dilligence of Angels in their office, which the Author to the
Heb.1.14. Hebrues ſaith, is to waite on ſuch as ſhall be heyres of Saluation: the truth wherof is confirmed, by many plaine demonſtrations. For Ieſus Chriſt beeing in an
Luk.22.43. agony, hath an Angell ſent to comfort him. *Elias* in diſtreſſe, is relieued by an
1.Ki.19.5.6. Angell. When *Daniell* was in danger of
Daniell.6. the Lyons, he ſaid that an Angell ſtopped their mouthes. And *Iacob* flighted
Gen.32.1. with a feare of his brother *Eſau*, is encouraged

raged by a vision of Angels: and poore *Lazarus* departing out of this life, the honorable Angels were his bearers into rich *Abrahams* bosome. So that the departure of the faithfull out of this life, is like the passage of *Elias* in his glorious Chariot. Be we therefore stayed vpon Gods good prouidence who neuer leaueth his, *Ab ouo, ad auum*, for he spake by long experience, that sayd, I haue been young, and now am olde: yet neuer saw I the righteous forsaken, nor his seede begging their bread. Be we also admonished to persеuer in wel doing, least our latter negligence, cut vs off from the blessing of our former diligence: and accursed conuersation, depriue vs of the assistance and societie of the blessed Angels. 2.Kin.2. 11. Psa.37.25.

Now the place whithere the poore *Lazarus* was carried, is the possession and fruition, of the rest of the faithfull, after this life; Which heere the Lord calleth *Abrahams* bosome: and elsewhere is named our Lords ioy, and eternal rest, and our Fathers house. Concerning which place; as the righteous Lu.25.2.

Apoc.14.13 haue heard of it, ſo haue ſome of them
Ioh.14.2. ſeene in it very excellent thinges, they
Pſa.48.8. knowe, that as the ſtate wee ayme at,
is heere incomprehenſible, ſo it is there
incomparable. Where hee that made
Pſa.103.5. the ſoule, will ſatiſſie it with good
thinges, for in his preſence is the fulnes
Pſa.16.11. of ioy, and at his right hand is pleaſure
for euermore.

And becauſe this place muſt be gotten by belieuing: therefore it is likened to the boſome of *Abraham* the Father of the Faithfull: and the Chyldren of GOD doe relie them on
Ioh.13.23. fayth, as Saint *Iohn* did on Chriſtes boſome: and *Lazarus* on *Abrahams*. For they remember that their inflicted puniſhmente, is no way comparable to the vnexpected comfort, which he promiſed: who ſaid, I will ſee you againe,
Ioh.16.22. and your heartes ſhall reioyce, and your ioy ſhall no man take from you; if any thing could diſpence with death, holines could doe it. But the very elect of God
Pſa.82.7. though they liue like Saintes, muſt dye like men.

How beit, right precious in his eyes

is

is their departure. The wiſe man bringeth in the fooles opinion concerning the death of ſuch as poore *Lazarus* was. Wee thought him to periſh (ſaie they) *Non autem periunt a terra, ſed ſeperantur a Populo, vt Colleganter ad patres:* They are not deſtroyed from off the earth, but are parted from other folke, that they might bee ioyned with their Fathers. Where they ſhall not chuſe but liue, as heere they may not chuſe but dye. For ſuch honour haue all Gods Saintes: and ſuch bleſſedneſſe hath *Abrahams* boſome: and as that is deereſt vnto vs, which we place neereſt to vs, ſo muſt the fayth of *Abraham*, bring vs to the boſome of *Abraham*.

Pſa. 116. 13.

Wiſd. 5. 4.

Contio diui

Text.

The rich man also dyed.

TEndimus huc omnes, metam properamus ad vnam: This word, also: importeth the equallity of all estates, in respect of death: therefore you that are men alone, and thinke there is no wisedome without you, preuent this decree if you can, or else confesse your infirmity. Purchase a new lease, with all the bagges that euer you filled, or else make you bagges that waxe not olde; You rich men haue wit enough to keep your money from such as sell you leases, vntill you haue gotten (confirmed vnder their handes and seales by good assuraunce) what you would haue: but in spirituall cases, yee are as ignoraunt as Asses.

Iob. 12. 2.

Wherefore else did the worldes childe, take vpon him to warrant himselfe a long life, when hee must dye the next night: did not the spirit of God

Luk. 12.

rightly

rightly reprooue him, with (*Stulte Diues*) thou fooliſh rich man? for what greater folly, then to thinke your ſelues to bee ſure of that whereof euery man is moſt vncertaine?

You ſee that forbearaunce is none acquittaunce, for though the poore man dyed firſt, yet the rich man dyed alſo: and the time will come when all ſhall ſpeake in the preſent-tence, like *Dauid* and *Iob*: I goe the way of all the earth, ſaith the one; and beholde nowe muſt I ſleep in the duſt, ſaith the other: So the greateſt of you ſhall come from his Downe bed, to his duſt bed, at the laſt, whē death ſhal come, like the arrow frō *Iehu* his bow, which ſtrooke *Ioram*, that he tumbled downe in his Chariot and dyed. 1 Kin.2.2. Iob.7.21. 2.Ki.9.24.

Where is his promiſe then, that ſoothed vp our progenitors, with you ſhall not dye. Is not this true rather? it is appointed vnto men, that they ſhall once dye. Which being Gods decree, it ſtandeth vnchangeable, like the lawes of the Medes and Perſians, which might not be altered: or like Pilates inſcripti- Gen.3. Heb.13.27 Dan.6.

on on Christe his Crosse: or as *Herods* oath, that for his credits sake hee would not breake: or like *Iephthaes* vowe, which for religions sake he thought hee might not alter. So with God is no variableneſſe, and therefore are his couenants called couenantes of salt. Seeing then the caſe ſtandeth ſo with vs, that all eſtates are equally ſubiecte to deathes ſtroke, let none thinke it more ſtrange to dye, (when their time is come) then to goe to bedde when night is come. Yet this is the vſuall ouer-ſight of the rich, that they rather conſider how much longer they might haue liued: like her that ſaid, Lord if thou hadſt been heere, my brother had not been dead. Then howe much ſooner they might haue dyed, like him that ſaid, our time is in Gods hand, who being bound to no man, yet is bountifull to all men, that we might attribute it to his mercy without our merite.

Iam. 1.17.

2. Cro. 13.5.

Ioh. 11.21.

Pſa. 31.15

The Lord bleſſing them that liue in his feare; ſaith of ſuch, they ſhall eate the labour of their handes, and how much more may hee plucke that, which his owne

Pſa. 128.2.

owne hand hath planted, specially seeing life is so committed vnto vs that we only vse it, but God is the owner of it, who holdeth the property of life in him selfe, who is the life it selfe: and the Scripture aduertiseth by the example of giuing tribute to *Cæsar*, that the right of the lawfull Soueraigne, is an effectuall reason to make euery loyall subiect to giue him his duety. Mat. 22. 21.

And the consideration of the weake tenor, that we haue of this life, may be a forcible motiue, to perswade vs to vse it well, while we haue it; for he that liueth and not by righteousnes, shall dye, & not in goodnes, saith *Iob*. Iob. 4. 21.

O then, by a good conuersation furnish your life against death shall finish it. At other times wee teach you to liue well, but vppon these occasions we admonish you to dye well. Wee all doe passe our dayes, as *Peter* and the other Disciple which went to the Sepulchre. For some goe both to the Graue and into the Graue; others goe to the Graue onely, but not into it. Ioh. 20. 6.

And as when you accompany the dead corpes to be buried, it goeth before and you come after: So may you be aduertiſed that you ſhall follow in dying, as well as in going: as when death had done with the poore man, it ſingled out the rich man, for the rich man alſo dyed, ſaith the Euangeliſt.

Thus when you heare of one that is dead, you muſt thinke of it as a ſummons to your owne. And for ſuch as liue well, it is as profitable for themſelues that they ſhall dye heereafter, as it is for the poore and others that they liue heere, and that doe they know well enough. Wherefore in the ſpirits of iuſt men, they ſay: *Cupio diſſolui, et eſſe cum Chriſto*, not *Cupio mori*; I deſire to dye: for death is the reward of Sinne, but to be diſſolued, for the ſoule is in the body, as a birde is in the cage, ſeeking to bee at liberty, and being let out, flyeth vnto the hill: or as *Ioſeph* in the priſon houſe deſiring inlargement. O bring my ſoule out of priſon, ſaith the Prophet. And a true diſtinction of the liues of the better from the worſe, while they liue heere: is, that the

Rom. 6. 23.

Pſa. 11. 1.

Gen. 40. 14.

Pſa. 142. 9.

the one may be said to suffer this life, the other to desire it: for the one cryeth like the Saints; come Lord Iesu, come quickly. Apoc.22. The other like the Deuils, what haue wee to doe with thee the Sonne of the liuing God? Luk.8.28. and this is an infallible truth? that a mans willingnesse to dye, doth (for the most part) argue his preparednesse vnto God.

Now a common case, is a common comfort, therefore seeing that poore & rich and all must dye, that is no iniury to any, which is the equall condition of all. And in that, that the poore man was first taken: and then the rich man, it noteth that God respecteth not persons, either in life or in death, but would teach vs to take our turne when our time is come: and so much the rather for that death is the common Ferry man of vs all. It was an effecte of Gods vnsearchable wisedome, that as hee did seale vp the certainty of our death: so he concealed the time of our dying, thereby admonishing vs, to respect death as a decree most certaine, and to expect it as a thing most vncertaine, that both being well regard- Iob.3.23.

ed

ed might prepare vs to a readineſſe. For though we know that all ſhall dye: yet we ſee that all haue not equall time, for one dyeth in the wombe, euen that vntimely fruite of a woman: an other at his firſt ſtep into the world, taking his welcome and farewell both at once: others after a little while, whoſe cradle figureth their graue; and others in theyr olde age, ſo that all are partly borne to bee buried. For what man liueth and ſhall not ſee death, ſaith the Prophet? The Preacher alſo telleth vs, that the ages of this life, are as the ſeaſons of the yeere, for there muſt be a time to ſow in, and a time to grow in, and then commeth harueſt the time to mow in: But in certaine climates of the world, the corne is ſooner reaped, becauſe it is ſooner ripe.

Pſa.58.8.

Pſa.89.48.
Eccleſtes.3.1.

And ſo betwixt ſooner and later, all of vs are gathered vp in the end, then ſeeing that death is a gueſt ſo well knowne to all men, and his meſſage ſo vnauoydeable, that he ſtill returneth, *Corpus cum cauſa*: Why ſhould hee not bee as welcome to vs, as he is well knowne of vs,

and

and if it pleaseth God to translate thee before others, thy duety is to thanke him before others: if after others thinke that he giueth thee space, and pray him also to giue thee grace vnto repentance.

Text.

And was buried.

THey that are acquainttd with Histories doe know the vnciuill dealing of sundry sauage nations with their dead: for some cast them out to be eaten of the wilde beastes: some hang them vp to be deuoured of the Foules of the ayre; others calling together their kindred, doe eate them as a banquet; some being more ciuill do imbalme them, & so preserue thē, & set thē a side in some secret place. But Christians doe moste duetifully and comely returne the earth his owne, after that God hath taken the diuine part of man. And as wee call buriall the last Christian duety that we owe eyther to other: So we esteeme the Act. 12. 7.

denyall

denyall of Christian buriall, the foulest disgrace that can bee offered vs in this world, and to shew that men holde it in prize, we see many times that they whose life was very odious, haue their Funerals exceeding sumptuous. But wee may offend in this businesse of buriall twoo
Mat.23. 29. waies. First in being ouer-curious (like the Pharises) in tricking of Sepulchers, and as they whose burial hath cost more after their death, then they were worth euen in their wealthiest state being aliue (if euery bird had receiued backe againe his owne Feather) so much more costly then comely is many a mans vanitie: Secondly we may offend in being too carelesse of comely buriall, as they who say: if I am dead, cast me on a dunghill, if you will. I say to such, that if they want Christian buriall, they want Christian duety, and God hath laide it as a
Ier.22.19. curse vppon the vngodly heretofore, as on *Iehoakim* by name, and diuerse other.

And the Psalmist bringeth in *Ierusalem*, thus lamenting that curse of God
Psa.79.2. vpon them among the rest: the dead bodies

dies of thy ſeruants, haue the enimies giuē to the beaſtes of the land: and the fleſh of thy Saintes vnto the Foules of the ayre. I knowe it is no matter of ſaluation eyther to haue or to want Chriſtian burial: For the earth is the Lordes and all that therein is: and all that the world can doe is but to hurt the body, and then they haue loſt their ſting. Pſa.24.1. Luk.12.4.

So that although wee cannot haue chriſtian burial: Yet *tantundem eſt via ad cælos. Cæloque tegitur, qui non habet vrnã.* But I would not haue any man to diſpiſe buriall Diogines-like, who willed his friendes to laye him in the wide fieldes when he was dead: but when they replyed, that the beaſtes and Foules would feede on him, hee wiſhed them to lay his ſtaffe by him, in mocking manner. God himſelfe hath a care of our departure, for right deare in the ſight of the Lord, is the death of his Saints, and we may not be careleſſe of what God is moſt carefull. It hath good vſe (out of doubt) that *Ioſeph* of Aramathia had a Toombe ready againſt his death: that *Abraham* purchaſed a fielde properly for buriall: and that Pſa.116.15. Lu.23.53. Gen.23.

that *Iacob* cauſed his eldeſt Sonne to ſweare that he would carry him out of Egipt, and bury him in Canaan, for theſe Scriptures (as the reſt) are written for our immitation. And when Chriſtians accompany their like to their long home, it hath a goodly grace: or (as *Iob* ſaith) when wee deliuer a body to his Mother againe. But when an vngodly man is accompanied to his graue, it is like, as when a company of true men, followe the Cart that carrieth malefactors to Tiburne; or as when a flocke of Foules do paſſe by a dead Goſhauke; or when the Dog-killer commeth by a dead Fox, he ſlippeth off his coate, but caſteth away his Carkaſſe: who reioyceth not when wickedneſſe is going to the graue? The Executors are nimble fingred to tell his coyne, and ſhare his bagges: the wormes beſtirre them, for their feaſting time commeth neere. The Deuill attendes diligently to ceaſe vpon his ſoule in fee-ſimple; and therefore it followeth in the Text.

Gen. 47. 31.

Text

Text.

And being in hell in torments.

Est locus hic partes vbi si via findit in ambas: The Scripture you see acknowledgeth but twoo waies: eyther men goe to heauens ioy with *Lazarus*, or els to tormentes with this damned Ghoſt, and that immediatly. So that if there bee a purgatory, the Pope hath purchaſed it of late, from ſome man, like himſelfe, that he may make a gaine of it. As *Simon Magus* would haue bought that power of the holy Ghoſt by whole ſale, that hee might haue ſolde it againe by retale. Act.8.18.19.

And being in hell tormentes. The holy Ghoſt ſpeaketh in the plurall number of the paines of the damned; As *Moſes* ſaith, that God rained downe fire and brimſtone from heauen vpon *Sodom*, for God being a iuſt meaſurer, ſendeth much puniſhment, vppon much ſinne. This wretch was rich in ſinne, and therefore he hath a plurallity of puniſhment. For Gen.19.24. Gen.18.

ſhall

Gen.18. shall not the Iudge of all the world doe according to right? Yes, and therefore he that loueth to doe nothing but sinne, hath nothing but punishment: they that Psa.99.16. loue not blessing, it is farre from them: and such as loue cursing, it hasteth to them: such as torment others heere, tormentes remayne for them heereafter.

When God threatneth destruction to the damned, he doth not say simply *moriemini*, ye shall dye, but *mortem moriemini*, you shall dye the death, which the best translation turneth thus: *moriendo moriemini*, in dying ye shall dye: that is, you shall be euer in dying but neuer be dead: as the bushe that *Moses* sawe was Exo.3.2. burning, but not consumed. Where it would bee great mercy to kill quicklie. There be in a great house, vessels of honor, and vessels of dishonor. The people are called vessell of being full or emptie. As the mighty vessels that *Salomon* made 1.Ki.7.23. for the Temple was called a Sea, for the greatnes of the continent: but vessels of honor are so called, of being replenished with goodnes, and vessels of dishonor,

are

are such vassals as *Pharo*, of whom God said for this cause, haue I kept thee: meaning partly that God might get him selfe honor on him, in his life, and at the last bring him to a dishonorable death. *Grauia tendunt deorsum*. Heauy things do presse downe, and it is not vnlike that in this sence the Hebrues (calling a rich man a heauy man) doe, will Christians to cast away euery thing that presseth downe; meaning such thinges as hinder the good course of a Christian life, you see how hardly this burden is cast off by the young man, who chose to keepe his present possession on earth, rather then to accept of that which the Lord promised in heauen. How like wealth is, to the bunch on the Cammels backe, keeping men from entring the straite gate, and much more from creeping through the needles eye: and you see howe low it pressed this man of great possessions, euen to the bottome of destruction.

Exo. 9. 16.

Heb. 12. 1.

Luk. 18.

The Deuill was of opinion that a man will giue all that hee hath, to saue his life heere: How much more then should he do it to saue his soule. So that by the ve-

Iob. 2. 4.

ry Deuils argument, a rich man had rather ſaue his life heere, then his ſoule ſhould liue hereafter. I would to God they that deſire to liue long, would endeuour to liue well: for it is a good life that
Gen.47.9. muſt bring a long life: *Iacob* ſaid his daies were few and euill, not ill becauſe they were few, but fewe becauſe they are euill. And *Paul* in ſaying to the Corinthians; *For this cauſe many are ſicke, and*
1. Cor.11.30 *weake among you, and many ſleep*; had relation to their prophane and vngodly life which then they led. But you ſee how dangerous it is for men to neglect times and occaſions of performing the dueties of a godly life. There is alſo a note for all men to take heede what they doe, ſeeing it is iuſt with God, to ſend men one thing for another, if they doe one thing for an other,

The Diuines haue a Prouerb of *Noas* wine, *Vinum non pepercit ſuo inuentori*: which ſhould make poſterities prouident, in the like caſes, and ſeeing it is euident that many men are as drunken with wealth, as *Noah* was with wine:
Gen.9.21. Schollers may alſo ſay of wealth, *diuitiæ*

non

non miserentur sui Magistri. *Noah* was but deunken with his owne wine, but *Diues* was damned with his own wealth. Then a rich mans winding sheete, may couer his shape, but cannot hide his sin, and he may giue as many gownes as he can at his death, but the holy Ghost affoordeth his life led, neuer a cloake. Lord; who wold thinke that they which are greatest heere on earth, may misse sooneſt of the Kingdom in heauen? Here is no reason alleadged directly, why this party went to hell; but as Diuines doe, so all men may safely gather, that it was for abusing so manifolde blessings of the bountifull God. So that as *Ioseph* tolde *Pharoes* Baker his dreame, that the birds did eate the bread out off the basket which hee carried on his head, was a Prognostication, that foules should feede on his carkasse, when *Pharoe* had caused him to bee hanged. So the abusing of Gods blessings heere, is a figure of your partaking with *Diues*, in his punishments as you haue done in his sinnes. You read in the Gospell, that the King passing sentence, vpon that vnworthy gueſt at the Gen.40. 19.

Mat.22. 13. feaſt which hee made at the marriage of his Sonne, ſaid take him, for he was none of that company, and therefore to be taken from among them, and binde him hand and feete, for thoſe hands that neuer did good, muſt be bound to ſuffer euil: & thoſe feete that walke not in any good way, muſt ſuffer the reward of going a ſtray. Binde hand & foote too, that he may haue nó eaſe by turning or mooning, but lye ſtill, and ſuffer ſtill; and caſt

2.Ki.9.33. him, as *Iezabel* was caſt out at a window. For God caſteth off all care off ſuch, as caſt not their care on him, and they are right caſt-awaies, into vtter darkneſſe, where hee muſt not remaine for three daies, (like *Pharoe* in that palpable miſt

Exo. 10. 22. of Egipt) but alwaies. Now in Gods preſence is the fulnes of ioy, and at his right

Pſal.16.11. hand pleaſure for euer: then, to bee depriued of his preſence, is to be placed in ſorrow, and to bee ſent from his right hand of pleaſure, is to bee poſſeſſed of endles paine. Thus ſhall the wicked be

Pſa 9.17. turned into hell, and all the people that forget God: Be admoniſhed then (you rich men) by this burnt childe, to dread

the

the fire, for the desire of the vngodly is a net of euils, saith the wise King, that is the desire of vngodly men is to ketch, for it is a net, and to ketch by euill, that is by euill meanes, yea it is a net to ketch himselfe, as he hath caught others. *Ahab* is caught by *Elias*; *Balaam* by the Angel; *Pharoe* in the Sea; *Dives* in hell: and euery one is ouertaken by his owne deuise, like *Absalon* with his owne hayre; and *Hammon* with his owne gallowes; How is it then, that the warned are so few, seeing your warnings are so many? is it because ye haue not heard of an holie Ghost, or for that ye haue not receiued of his grace? Loe, you be the men that take not God for your strength, but trust in the multitude of your riches.

Pro.12.12. 1.Ki.20.21. Nnm.22.22. Exo.14. 2.Sam.18.9. Est.7.10. Act.19.2. Psa.52.7.

You must all meete one day, like *Samsons* Foxes, with fire-brands among you, for that is the place of them that knowe not God; Ye Dolphins that play moste when a tempest is neerest; Ye Philistines that are most merry when the house is ready to fall on you; Ye sonnes of *Leuiathan*, that care no more for a sword shaken at you, then for a strawe: Ye sensles churles

Psa.15.4. Psa.41.18. Psa.16.30. Psa.41.18. Luk.12.

churles that feaſt moſt merrily, whē your
Rom. 6. 23. ſoules muſt packe preſently: you forgette
that the iudgementes of God are accor-
ding to right. As he was *Abrahams* re-
Gen. 25. ward, ſo is hee euery ſinners reuenger:
Deu. 10. many are your Eclipſes here (you know)
but hereafter your light ſhall be cleane
Iob. 18. 6. put out, and your ſelues turned into a
ſmoke, like *Sodom*: you that haue cauſed
Gen. 19. 28. whole ſpitle houſes of pouerty, you muſt
ſuffer a hell of miſery, where you muſt be
Pſa. 49. 14. deathes pray, and hels perpetuall priſo-
ners, where the plagues of God haue no
end: Where that firſt borne of death, the
Iob. 18. 13. 14 hearts ſicknes ſhall be ſeconded with the
King of feare, euen moſt dreadfull vgli-
nes: Two attendants which neuer leaue
the damned in hell, where hee remaines
Iob. 19. 10. as a tree plucked vp by the roote, of
whome there is no hope of any recoue-
Iob. 3. 1. ry. If *Iob* curſed his day, for a temporall
affliction, that God ſent him for a triall:
O what will they doe, who in body and
ſoule ſhall be taken with eternall and in-
tollerable tormentes? God giue them
grace to weigh this well, who in this life
haue al pleaſures, while *Lazers* are in all
paine.

paine. Who feaſt, while others faſt: who laugh merrily, while the poore weepe heauily: who are cloathed like the Lillies, while others would bee glad of vile garmentes: who ſwim in the top of all proſperity, while *Lazarus* lyeth in the bottome of miſery. Conſider this you that forget God, leaſt he pluck you away ſodainely, ſhewing you no mercy, as you haue helped none in their miſery: if yee will not be Catechized by kinde inſtructiõ, it followeth ỹ God will cut you ſhort with a ſwift deſtruction. Therfore while you are young, liue well, that when you are olde, ye may dye well. If ye liue well heere, ye ſhall liue better heereafter: If ye liue ill now, ye ſhall liue worſe an other time, for there is a better life, and there is a worſe life: elſe what prehemi-nence had the better aboue the worſe, ſeeing both ſhall as ſurely dye, as they now liue. But as the voice ſaid, bleſſed are the dead, that dye in the Lord, for they reſt from their labours: So curſed are they that dye, being as well of this world, as they are in this world, becauſe they goe to their torments. *Elias* going from

Pſa.50.22.

Apo.14.13.

2.Kin.2.11.

from the earth, was carried vp to heauen: and *Dines* going out of it, was turned into hell. God tooke away *Henoch* saith *Moses*, but the Deuill tooke away *Dines* saith our Sauiour Christ. And God knoweth how many of them, that weare silken garments heere, come to hels tormentes hereafter: and men haue iust cause, to weare blacke garmentes for them, that goe to euerlasting blackenes, not as though others mourning can any way help them, but because their owne misdemeanor, hath so irrecouerably hurt them.

Gen. 5. 24.

FINIS.

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